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THESE TWO
OLIVE TREES ETC
ZECH. 4:11-14

I WILL
GIVE POWER UNTO MY
TWO WITNESSES
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3,4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JUNE, 1904.

6.

QUESTIONS OF THE HOUR.

THE WORK IN CHINA.

REV. J. M. FOSTER, BOSTON, MASS.

The center of operations on the part of the reigning Mediator in His aggressive campaigns of the nations has been transferred from the Mediterranean to the Yellow Sea. The Pacific, instead of the Atlantic Ocean, is coming to the fore. The Boxer movements turned the eyes of all nations to the Orient in 1900. And now the war between Japan and Russia, that seems imminent, makes the East the cynosure of all lands. Japan is a rising power. Its territory consists of five large islands and about 2,000 small ones. Its mountains, stored with mineral wealth; its fertile valleys; its grand scenery; its mild, bracing atmosphere, make it an Eden. Its scenery is like a trip down the Hudson or through the Thousand Islands of the St. Lawrence. It has about 43,000,000 inhabitants. They were a hermit nation until Commodore Perry opened their ports in 1853. The first missionary landed in 1859. They quickly assimilated Western ideas. They adopted the Christian calendar in 1870, the Christian Sabbath in 1874, and a constitutional government in 1890. Their western coast is only twelve miles from Corea. They long for an inlet to the continent. In the Japan-Chinese war Japan triumphed. She wanted Corea as her spoil. But Russia would not allow this. And Japan was

forced to accept Formosa instead in 1895.

Russia is an inland Empire, and wants an outlet to the sea. She has tried to secure Constantinople and a passage through the Dardanelles. But Great Britain withstood that in the Crimean war of 1854, and the Russo-Turkish of 1877. Russia built a railroad 6,000 miles long through Siberia and down through Manchuria, at a cost of \$300,000,000, and on pretext of protecting it, brought troops into Manchuria. Manchuria is the northern province of the Chinese Empire, equal to New England, the Middle States, the two Virginias, Ohio, Indiana and Michigan, and having about 20,000,000 inhabitants. This is now practically in the hands of Russia. But the Manchurian ports are too far north, and Russia wishes to carry her railroad through Corea. Not to be outwitted, Japan built a railroad in Corea, and landed troops to protect it. Corea is the Florida of Manchuria. It is like the paper part of an open fan. The eastern coast has no tide, but on the west the tide rises 30 feet. Its scenery is beautiful. It has about 12,000,000 people. Japan proposes to do in Corea what Russia has done in Manchuria. This is the issue. Russia wishes to do the exploiting herself, and have an outlet to the Southern Sea. Only the reigning Mediator can tell the outcome. The missionaries were not admitted in Corea until 1882. They have reached much peo-

ple since that time. The Chinese Empire occupies a territory equal to Ontario and Quebec, the United States and Mexico. Mongolia lies west of Manchuria, and is twice its size. Little is done in missionary work here. Thibet lies west of Mongolia. Its high tablelands have been called "the roof of the Empire." This is the field of the Grand Lama, who is worshipped as the Pope of Rome by Roman Catholics. It is the scene of polyandrianism, one woman having many husbands, the home a house of ill-fame. The missionaries have been hitherto excluded from Thibet.

China proper is one and a half times larger than the United States east of the Mississippi, so that if North Manchuria were placed on Maine, South China would fall on Yucatan, Canton would fall on Havana, the west border would fall on Kansas City and the north border would pass through Chicago and Detroit. There are about 400,000,000 people. Their mineral resources are unlimited. Their river systems are immense. Their resources are undeveloped, but boundless. The missionaries entered China with Dr. Morrison in 1807. In 1899, when the Boxer movement began, there were fifty missionary societies at work in the eighteen cantons, 2,785 foreign missionaries laboring in the field, 6,388 native workers, and 112,808 native Christians. The United Presbyterian Church of Scotland had established a chain of Mission stations from north to south in Manchuria fifty miles apart, and also from east to west, so that the whole province could be evangelized in a short time. But the Boxer movement came and temporarily impeded the work. The causes of this uprising are apparent. Along with the missionaries came modern improvements, and labor-saving implements. This left many Chinamen without employment. Irritation naturally followed, just as teamsters in our coun-

try were provoked when the railroads came and compelled them to change their methods of transportation. The natives laid the blame of all this at the doors of the missionaries. Then the missionaries translated many books beside the Bible into the Chinese language. These were read by the officials, including the King and his advisers. The King desired to follow Japan and adopt Christian ideas. The official class, which means the scholars, was divided. The Queen Dowager espoused the cause of the conservatives. The *North China Herald*, the best-informed periodical in the far East, "has stated that a proposal was made to the Emperor by the Secretary of the Board of Rites that Protestant Christianity should be the state religion of the Empire, a Parliament formed, and the queue abolished; that this memorial was intercepted by the President of the Board, who denounced his subordinate to the Emperor; that the Emperor thereupon promoted the Secretary and cashiered the President; and that this led to the *coup d'etat*."

Still another cause was the encroachment of foreign powers. Great Britain had extended her Hong Kong possessions to Wei-hai-wei, the great coal fields, capable of supplying the world for one hundred years. Germany, on pretext of avenging the slaughter of her minister, had invaded her Holy Land, the province of Confucius and Mercius. France, after gaining a foothold, was clamoring for a southern sphere of influence. America demanded an open door for trade. And even feeble Italy put in a claim for Saumên Bay. The Empire seemed to be mortgaged by the Powers. Self-preservation called for heroic measures. And hence the Boxer cataclysm. But God's providence and care for His own has made the strongest impression that is left as a legacy to the native church. In the two provinces

of Chi-li and Shan-si, where the losses were greatest, this confidence is quite prevalent among the Christians. When the French minister, M. Pichon, in a cold State document sent to the President of France, is impelled to file a long series of "ifs," the existence or non-existence of which circumstances would have been the doom of diplomats and Christians alike, one is not surprised at its introductory and closing paragraphs: "It is a wonder the besieged were able to resist and be saved. A series of extraordinary events, the origin of which was less the will of men than the occurrence of circumstances which could not be foreseen, was the only thing which prevented the general massacre to which they seemed condemned."

* * * "Our salvation, therefore, resulted from a chain of events which cannot be explained by logical reason and rational considerations."

Professor Gamewell, the Methodist missionary whose skill in erecting the fortifications of the besieged legations had more to do with their salvation than almost any other human factor, has ever since been proving to deeply awed audiences that only the providence of God and the prayers of countless thousands in every quarter of the globe, can account for M. Pichon's "series of extraordinary events," the origin of which was not the will of men. "Chinese Christians cannot learn of the agonizing prayer of all Christendom offered in behalf of themselves and their missionary leaders, without being filled with gladness and the strength begotten of a real communion of saints and the manifest intervention of God, the Father Almighty. When, therefore, the blood-red balance line is drawn in this divine ledger of gain and loss, the balancing entry is 'an exceeding weight of glory.' A virile stock is still left in the earth, proving that in

this Chinese Armageddon, though there has been 'a tumultuous noise of the Kingdoms of nations gathered together, the Lord of Hosts mustereth the host to the battle.'"

Those who think that the Chinese converts are a hopeless element in the future of the Empire, should ponder the words of Mrs. Bishop, F. R. G. S., a writer whose opportunities for comparative study of Asiatic peoples have been unsurpassed.

At the Newcastle Church Congress, of September, 1900, she said: "In the course of two years I traveled 8,000 miles in inland China; and in the course of these journeys visited seventy-three Mission stations. Everywhere small, oftentimes very small, communities of persons had been formed, who by their abandonment of ancestral worship and idolatrous social customs, were subjected to a social ostracism, and who, partly in consequence, clung together as brethren with a tenacity similar to that which finds its secular expression in the powerful Chinese organizations known as guilds. These converts live pure and honest lives; they are teachable, greedy of Bible knowledge, generous and self-denying for Christian purposes, and so anxious to preserve the purity of their brotherhood that it would be impossible for such abuses as disfigured the Church of Corinth to find a place in the infant churches of China. Above all, every true convert becomes a missionary, and it is in this spirit of propagandism that the hope of the future lies. After eight and a half years of journeyings among Asiatic peoples, I say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese convert, and oftentimes the Chinese martyr, is the best stuff in Asia."

Rev. W. T. A. Barber, formerly of Wu-chang, at the 1900 Convention of British Student Volunteers, said: "What

think you, then, will happen when they feel that glorious glow? Think of their tremendous power of organization by which their guilds have had a continuous and powerful life for centuries past. Yes, it is such a practical race, possessed of strong organizing power, that, once tamed, must be a mighty missionary factor in the furthest East. Unlovely now, they need but His light to make them shine; and notwithstanding all discouragements, do you wonder that Chinese missionaries believe in the material on which they have to work, and are the most hopeful of men? Said I not rightly, O young men and women, that before you lies in China the toughest-fibred, sturdiest, most vertebrate of the nations of the East, whom to win to Christ is worth the utmost and most joyous self-sacrifice and toil?"

Rev. G. F. Smith writes for the Church Missionary Society *Intelligencer*, February, 1901: "On the one hand, let the pecuniary cost and the moral effects of military expeditions be considered; the former in a few months computed to have amounted to over sixty millions sterling, many times more than all the Protestant Missions of America and England have

cost during the sixty years that they have had access to China; the latter calculated to leave an indelible dishonor on the troops of some, at least, of the Christian nations. And on the other hand, let it be realized how much missionaries have succeeded in winning the respect and confidence of the reflecting classes in China."

Griffith John, the most heroic figure now on the field, says: "The great need of China is vital religion. Apart from Christianity, I can see no hope for China. It is Christ alone who can lead in the glorious dawn of the Chinese renaissance; the new birth of a mighty nation to liberty and righteousness and ever expanding civilization."

The Reformed Presbyterian Church holds the key to the reconstruction of Church and State, according to the pattern shown in the Mount. Our Mission in Tak-Hing is to be the mountain top, the whole limit whereof round about shall be most holy. The churches have gotten down into the valley. It is time the Mount was seen.

"The mountain of the Lord's house shall be established in the top of the mountain and exalted above the hills, and all nations shall flow unto it."



Hon. F. S. Stratton, collector of the port of San Francisco, after a recent trip to the East, said: "I went out opposed to the missionary movement in China. I, however, have been converted by what I have seen. America leads all others in philanthropy and religious work in the Orient, and the results, while slow, are, in my opinion, sure, and the foundation is being splendidly laid."



Every once in a while I hear some one growl against foreign missions, because the money and the strength put into them are needed at home. I did it myself when I did not know better, God forgive me. I know better now; and I will tell you how I found it out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there, that for every dollar you give away to convert the heathen world, God gives you ten dollars' worth of purpose to deal with your heathen at home.—*Jacob A. Riis.*

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—A letter from Miss Mattie R. Wylie, dated April 5, contains interesting items:

This year the new girls that I took in were from the villages, most of them children of our members, who have no chance to learn. There are ten from Gunaimia. It is a delight to teach them, as they pay so good attention. One is perhaps fifteen years old. She came to school several years ago. Last summer, when her father asked for a place for her, he said that she gave them no peace. I feared she would be discontented, as she would not be so far on as girls of her age. But she has done well every way. She will finish the Catechism with proofs this year. Whatever faults our brethren in Gunaimia have, they have the redeeming quality of close attention to the reading and explanation of the Word of God. One of the children is quite small, but at worship time she is all interest, and really seems to understand what she hears.

We have had more deaths than usual this year of prominent people in town. One was the French Consul. He was a fine man, and always our friend. He told me more than once that he always wanted to help a Christian, no difference from what sect, and all classes went to him. He was a Catholic, but he told me he knew that Jesus was the Saviour and there was no atonement but by Him. The people were in great terror of cholera, but they have learned that God can take people suddenly in other ways, and I try to impress them with the necessity of being ready. They are so afraid to talk of death when on a sick bed. People say to me of their friends: "They are Christians, why

trouble them?" But I reply, "If we are Christians, then we have the right to the comfort the promises give." This has really been my theme every week when I have met with the women during the winter.

We were cheered last week by a visit from Miss Anderson, of the U. P. India Mission. She is an old friend of Dr. Balph and Mrs. Balph and others of the Mission, and came to see us on her way home to America. Her brother lives on College Hill, Beaver Falls, and is an elder in our Church.



Writing March 29, Dr. Balph says, in regard to Miss Willia Dodds: Had fever for several days last week, but has since been improving, eating better and gaining some strength. * * * She is occasionally using a good many words, though she cannot be said to talk, and these chance words give a clue to what is in her mind. She is never delirious, but requires constant attention. * * * If she recovers enough to travel, she will have to go home, but we will only do that which seems wisest and best.

Writing two days later, the doctor adds: Her general condition is fair. She is weak, but her heart has given us no trouble all the time. She is able to sit up in bed for a short time, and occasionally to be lifted in a chair for a few minutes. She is also sleeping better, but does not sleep more than one-half to one hour at a time, and requires a constant attendant day and night. It has been very providential that Miss Sterrett could be with her, as she is able to do for her in a sense

what no one else here could, being a relative and a very intimate friend. We are sorry that she has to be away from her work, but her duty seems to be here now. Every one has been kind and has done all that they could.

No one can tell what the end will be. We can only wait and hope and pray that His will be done and His name glorified.

Alexandretta, Syria. — Through the courtesy of Mr. Walter T. Miller, OLIVE TREES is able to give its readers extracts from a letter from Mrs. Jennie B. Kennedy, dated April 1:

Our work in Alexandretta has opened up very encouragingly. We had our first communion the first Sabbath of February, and at that time ten were received into the church, five men and five women. Some of the cases were quite interesting. There was a man and his wife and a son and daughter from one family. There is still one son, the eldest, who does not come to the services at all, but we hope in time he may be led to come out with the rest of the family. There were also two little ones baptized, so we feel now we have a little congregation at Alexandretta. Three of the five women who joined at this time are learning to read. One of the five could read before. It is encouraging to have them anxious to be able to read for themselves.

We have had a very good Bible woman since last October. I go with her from house to house, and we read, pray and teach as we get an opportunity. During the past four months we have read and prayed with 542 women, and presented gospel teaching to 227 others with whom we did not read. These numbers are not large, but we began in a new town, where no work of the kind had ever been done, and there had not been a school here to give us a hold on the people. We also

have a woman's prayer meeting which meets on Wednesday afternoon, and we have an average attendance of about twelve.

A school for boys was opened at the beginning of October. For this we have a Government permit, and it has not been interrupted in any way. There were some seventy boys enrolled, and the attendance has been very good.

The people themselves are making a move to buy a little burying ground. We are pleased to see them show some interest in bearing their own burdens.

Our hearts are full of sorrow for dear Miss Dodds. Mr. Kennedy and I went down and spent a few days with her. Dr. and Mrs. Balph are both doing all they can for her, and Miss Sterrett is there all the time.

Mersina, Asia Minor. — Rev. R. J. Dodds, writing Mareh 29, says, among other things:

Last Sabbath we had a visit from Miss Emma Anderson, of the U. P. Mission in India, a very pleasant surprise. She received her appointment and sailed to her field in 1881, the year I entered college, the same year brother Archie and Miss Sterrett went out to Syria, so she has had a long experience in Mission work, and has had a good degree of success. Our Sabbath school had just begun when she arrived, and she immediately asked to visit it. All were glad to see a missionary from India, especially the one to whom we had sent our famine money. We felt almost as if she were our agent for the relief of the famine sufferers.

She gave us a very interesting address, telling us many things about the famine sufferers and the relief work; also some things about idolatry. Some of our people appeared much impressed.

We were sorry she had not more time to

look over our field and see more of the work. However, she expressed herself as well pleased with what she saw. The day before she had been in Cyprus. Monday she would see the friends in Alexandretta, and as she purposed to wait over at Latakia for the French steamer, she would have a good opportunity to examine the Mission operations there. I always feel that the more carefully one can examine the work, the more good he can say of it.

Last night we had a meeting for prayer in the Mission chapel. I had asked any who felt that we had special need to meet me there at seven o'clock to spend a season in prayer. The gathering was much larger than I had expected, and a few Greek Orthodox were present as well as Protestants. Perhaps they had misunderstood the nature of the meeting. I made the first prayer, and though it was not very short, I do not think it was very long. I hoped, however, that those who followed would be more brief. To my disappointment, four brethren followed with long prayers—three of them very long. They were, however, very beautiful prayers, and for such things as I was particularly anxious for them to pray for. I was disposed to request shorter prayers, but was afraid I might, in doing so, grieve the Holy Spirit, and so I said nothing.

A few weeks ago we had a series of meetings for prayer night after night, informal meetings. Many of the meetings were very earnest, and I am sure we got a blessing in reply.

Cyprus.—A letter from Rev. W. McCarroll, dated April 29, claims special attention:

On Sabbath, April 17, the Sacrament of the Lord's Supper was observed by us in Larnaca. Ten were seated at the table, of whom three were admitted by me into

membership. These three had been examined by the Session last year, but owing to their position on Psalmody, were not accepted. I entered into the whole question thoroughly with them, and explained at considerable length that the position on Psalmody was simply the application of a great principle—i. e., that Christ as the only Head of the Church has reserved to Himself the appointment of the matter and manner of His worship, and that this principle is vital in our controversy with the Greek, Latin, and Gregorian churches. Equally effective was the argument showing what is the true nature of praise—i. e., the expression in song of the character, attributes, works and word of the Great God for which the Psalms are infinitely better adapted than the hymns.

As far as I can ascertain, the total number of members resident in the island when I came was fifteen. The number received into the church since the inception of the Mission is fifty-eight. Of this number forty-seven were Armenian Protestants from Turkey, all of whom, practically, have left the island. The number of Greeks received into the church and not employed by the church is three, one of whom has been dismissed. Of the fifteen or sixteen members now resident in the island, seven are in the employ of the Mission. Dr. Sommerville says he "would rather have an oak mission than a mushroom one." If slowness of growth will produce an oak mission, then surely this is an oak mission. It is beginning to appear, however, as if the reaping time were about to begin. There are five or six Greeks in Famagusta who desire to unite with the church, and two or three in Nicosia. It is my purpose to hold communion in Famagusta, Sabbath, May 1, and in Nicosia May 15. In a letter to the *Christian Nation*, I related the experience

that befell us in Nicosia. A Nicosia paper the following week had a long article on "Mr. Colisides a Protestant," in which it blames those who were instrumental in bringing Colisides over from Asia Minor, as it was known at the time that he was Protestant in his teachings, and branded all who left the Greek Church as unpatriotic and hostile to the national welfare.

The following Sabbath between two and three thousand people assembled in the streets near our meeting-house. Stones were thrown, breaking the shutters and window panes. The policemen present were unable to control the mob, and it became necessary to send for the mounted policemen, who with difficulty dispersed the people. More than an hour elapsed before the workers and Colisides could venture into the streets, and even then they were chased by some of the rabble, with jeers and stones. Threats were freely made against the life of Colisides, and I deemed it wise to remove him from Nicosia. The question arose what to do with him. We could not leave him with his large family to starve. It did not seem right to supply him with means and not give him something to do. The col-porteurs who knew him speak well of his character; he is well educated, and for a time edited very well a paper called *Christian Truth*. I therefore determined to employ him as a preacher for three or four months on probation, and send him to Famagusta, where he might be under the observation of Mr. Kassilian and Col-porteur Vamvois, men whom I thoroughly trust. If he proved satisfactory as a preacher, then I would recommend him to Commission for licensure. He is in Famagusta now, with his wife and five children. Pray that he may be used as an instrument in the hands of the Spirit to the salvation of many souls. God is

hearing and answering prayer. I am now trying to secure a couple of young men desirous of entering the ministry who will teach in the school and pursue their theological studies under my direction, and thus leave Licentiate Dimitriades free to go to Kyrenia to labor.

Again, I repeat, it seems to me essential for the building up of a strong, permanent work in the island, that the educational facilities be strengthened. Of immediate necessity is a competent teacher from America to take charge of the school here in Larnaca. Out of a school of forty or fifty boys it is reasonable to suppose that each year the Lord will grant us four or five, more or less, to become theological students. A building of some kind is also necessary, either the enlarging and fitting up of the church with desks, or a new building entirely. Surely the work will not be permitted to be crippled through failure on the part of some one at home to provide the requisite funds for a good school! We can offer no guarantee that the school will be anything like self-supporting financially, but we can give the assurance that the first aim of the school will be missionary, and that more time relatively will be devoted to the teaching of the Bible and Catechism than to other studies.

We are rejoiced at the appointment of my brother as medical missionary to Cyprus, and trust that he will be greatly used in the work here.

Barley harvest is in full swing, and we are getting a taste of warm weather, with the first fruits of flies, fleas and mosquitoes. The advent of the sand-fly is later.

Tak Hing, China.—Dr. J. Maude George writes as follows, March 12:

The Chinese New Year came about the middle of the month, and the festivities lasted two weeks, and that made a very

busy time for us, for the Chinese came daily in crowds to call. We feel that it is our opportunity to gain their friendship, and often we are able to get very good attention to the gospel story. The people are most friendly. We had several invitations to feasts, and gifts of cakes and fruit by the basketful from all around. Some who called have been coming since to the services, so that our small rooms are crowded on Sabbaths now.

In the last few months Dr. Wright has made several excursions into the country around for the purpose of distributing gospels, charging a nominal price to insure appreciation.

A native Christian has accompanied him each time, and we have been delighted at his report of their part in the work. They not only sell the books, but they present the gospel message to the crowds. The grasp of Bible truth which they have gotten in a short time is surprising, and their tact and zeal in reaching their countrymen are most gratifying.

On one occasion lately both Rev. A. I. Robb and Dr. Wright went, taking two of the church members with them. They stayed all day, selling books in Ma Hui, a market town, ten or twelve miles back in the country. There they were met, as per previous arrangement, by one of our new members—farmer Tam—who took them that night over a high mountain to his home. He is the man whose father came and stayed for some time before the last communion purposely to study the doctrine.

They were most hospitably received, given an excellent supper, and after supper the neighbors gathered in, and Mr. Robb had the privilege of conducting family worship in that new Covenanter home. He read the story of the prodigal son, explained it, and prayed. The farmer himself asked the blessing at the

table. Mr. Robb presented the father with a nice copy of the Bible in Chinese *man li*, and he was much pleased. Mr. Robb says that from the time they reached that house until bedtime, and from the time they arose until they left in the morning, he could hear Kwok A Kwong—the Christian coolie who went with them—explaining the gospel to the Chinese in the adjoining room. At the rest house on the homeward journey the man again saw his opportunity, and took it.

What could be sweeter music to the missionary's ear than to hear his converts preaching Christ to their countrymen?

When I went to my room last Sabbath night, I heard voices in earnest conversation outside. Looking out I saw Asam, the cook, sitting by the table before his window, an old man beside him, and the Bible before them. They were reading in John, and Asam was explaining. This old man is a school teacher who had heard something of the gospel at Wuchow. He borrowed the Bible which Mr. Robb gave to Tam's father, and became so interested that he has been coming to church with Tam. It is a good six hours' walk each way, so that it takes Saturday to come and Monday to return. The words thrilled with new meaning as they read: "The light shineth in darkness;" then Asam's terse explanation: "The light? Jesus Christ. The darkness? Just as we were when we worshipped idols." What excuse could we have made if we had left Asam in that darkness? What will be our excuse for those in the other towns in our district who are still in that darkness with no glimmer of light? I believe that we Covenanters should give these in darkness a chance, even if half the pulpits in our Church have to be vacated to do it. If congregations at home should support their own pastors in the foreign field, and if the people doing

this should gather together each Sabbath to study God's Word without a pastor's aid, but asking God's Holy Spirit to interpret the Word to them, and spending their time thus and in prayer for their representative carrying the torch into the darkness, does anyone suppose that the Church at home would lose by it?

If we fail to reach them—and we are failing now in this our generation—who will be worthy of the sorer punishment—these who, not knowing the Father's will, do not do it, or we, who, knowing it, do not do it?

Our lives are swiftly passing away, and if we mean to do anything we had better do it now. It is time for a swift revolution in missionary methods. I believe I am not alone in saying this. If I read aright, it is a general opinion all over our Church. Let me quote from a letter received from one of our ministers shortly after last Synod:

"It seems to me since last Synod that the proper ideal for the Church is *to man all the fields completely*. The starting out of another man, or even two or three, the reducing of the debt, are all so far short of what we ought to do that we cannot have enthusiasm; in fact, we have trouble to get them done at all. In seeing what a desire there is in the hearts of many to see this work succeed in our Church and in our Mission field, I am sure that it is the whole task which we should undertake, and which we will be able to do."

In all our home letters received after last Synod, it was characterized as a "missionary Synod." Let us ask for greater things for Synod this year. If those at home are praying for those who go that the Holy Spirit may be given to direct them in their plans, and if, with the prayer, there is the submission of all plans to His plan, we may confidently expect a

missionary Synod and a missionary Church.

New Hebrides.—In *Quarterly Jottings* for April, Rev. Maurice Frater thus describes a Communion Sabbath on Paama: The fervor and enthusiasm which marked our previous Communions was also an evident feature of this. The converts who partook of the feast for the first time seventeen months ago came forward again with the glow of their first love unabated. As it was the first occasion on which our church bell was rung, our thoughts were carried back to the past, and memories of home were awakened. The natives, however, had no such sentiments to cloud their sky. They appeared with clean, happy faces, all of them beaming with delight over the loud, clear peals of their new bell.

But the feature which rendered the services memorable to us all was the fact that twenty-one new converts pledged their faith to Christ by baptism. During the weeks of preparation our hearts had been many a time gladdened by the earnestness and devotion they displayed. The spontaneous and hearty manner in which they came forward to confess their faith in Christ and request baptism was indeed remarkable. There was no compulsion, not even persuasion. Each one came forward in obedience to the prompting of the Spirit. As they sat around the Communion table our hearts overflowed with gratitude that so many who but a few years before were savage and cannibal were now living in the light and knowledge of God.

The interest that was taken in the services was shown by the large gathering of people that had assembled from every part of our district. A large fleet of canoes brought the people from the school villages lying along the coast.

while the boat conveyed those living at the far ends of our district. Every school village was represented. Even from the heathen villages a few were present. By the time the bell began to ring there had assembled one of the largest and most respectable gatherings we have witnessed on Paama. How we did rejoice to see the people flocking from every direction to the seats we had erected under the shade of the trees!

The services were a time of quickening and rich spiritual blessing. Few who were present will readily forget their sacred influence. On the twenty-one new converts, mostly young men, the services made a deep impression. Seated in the midst of the congregation, each one, in the presence of all, rose with praiseworthy courage and signified their faith in the Lord Jesus Christ. From this group of converts we expect great things. They are nearly all young men, and, filled with zeal and enthusiasm for Christ's work, they may be expected to work wonders among the heathen.

At the close of our Communion service a thank offering was made on behalf of our new church. The sum amounted to £9 0s. 2½d. But an offering of a more acceptable kind was also given. Another couple of our Paamese converts volunteered for service as teachers on Ambrim. This, we feel, is the best offering our people can give, and the best testimony to their faith in Jesus. Hugairi and his wife now occupy a station on southeast Ambrim, and are striving to win their benighted brethren to the Saviour.



A personal letter from Dr. John G. Paton to Mrs. and Mr. Sommerville contains some items of public interest:

We are glad to hear that the Lord keeps you well and strong for our Master's work, and that it prospers in your

devoted hands. May it continue to do so a thousand fold, and may you be long spared unitedly to carry it on with success in all its branches under your care, and in the hands of all your missionaries in your different fields of labor for Jesus.

We are sorry to hear, for Mr. Robb and his children's sake, of the death of his dear wife. May Jesus bless and comfort them all with the consolations of the gospel and the joys of His salvation, till they meet again in the glory with Him and each other, never more to part, but for ever with the Lord, seeing Him as He is there, the beloved and adored of all.

We are also sorry to hear that your work in Syria has been kept back by the cholera, which He prevented from entering any of their homes. We hope and pray that they may all be spared, and who knows what good Jesus may have done by them while so detained in the mountains, nor what impressions God may have been making by this dreadful disease for additional spiritual fruit by them on their return? May He grant it to be so.

I have been sorely disappointed in not being able to leave yesterday for the islands. The Foreign Mission Committee keep me here for visiting Presbyteries for at least another two months, pleading the cause and trying to raise funds for the Mission in its present circumstances.

* * *

We thank you cordially for the £9 14s. 7d. so kindly sent. I will write a note to each of the three donors as soon as able.

The news from the islands are all very encouraging, but French land claims and disputes give our natives and us much anxiety and trouble lately, as the French claim more land than is on the whole New Hebrides group. One Frenchman lately shot dead a native, and so by force took possession of his land, and the lives of many are now threatened. The natives

are cruelly oppressed and downtrodden, as if they had no rights in common with white men. And now, to supply cheap labor to white settlers, white men in small schooners, and even in a steamer, are kidnapping all they can get hold of to sell to traders on other islands than their own, so that they cannot get away. They are

also purchasing for firearms and ammunition all the natives they can purchase from the heathen, to sell them at so much per head to white traders and settlers as laborers—really slaves, as they are entirely at their mercy, kept and wrought at will by them, and free from all supervision.



The Field for January 30, 1904, says, in an article on the Gilbert and Ellice groups in the South Seas, that "Under careful and sympathetic official management and the good influences and work of the missionaries, a cluster of 35,000 people, who were only a few years back steeped in vice and the horrors of constant bloodshed, are now leading an ideal life of content and prosperity."



During the year 1903, in Hunan, Central China, there were 1,755 persons baptized in connection with the London Missionary Society, the largest number ever received in one year, and this in a province that has always displayed intense bitterness in its opposition to Christianity.

AT HOME.

Allegheny, Pa.—The Central Board furnishes the following table and items for April :

Financial Statement :

	On hand March 1, 1904.	Receipts.	Expenditures.	On hand April 1, 1904.
Southern Mission.....	\$2,019.29	\$89.43	\$485.33	\$1,623.39
Indian Mission.....	1,820.25	101.19	216.40	1,705.04
Chinese Home Mission..	656.23	16.00	105.23	567.00
Jewish Mission.....	192.08	69.93	200.00	62.01
Southern Mission In- dustrial Building...	947.43	67.00	400.00	614.43
Southern Mission In- dustrial School ...	259.85	—	40.00	219.85
Sustentation Fund.....	377.34	921.00	—	1,298.34
	Overdrawn March 1, 1904.			Overdrawn April 1, 1904.
Domestic Mission.....	734.57	130.99	—	603.58

Distribution :

At the meeting of the Board on April 20th, distribution of the funds was made to the different Presbyteries. The present method of obtaining information from the Presbyteries, in order to forward amounts earned, has proved successful.

New Brunswick and Nova Scotia.....\$112.50	Ohio\$212.50	Iowa.....\$237.50
Rochester..... 4.16	Lakes..... 162.50	Kansas..... 500.00
Pittsburgh..... 262.50	Illinois..... 193.75	Colorado..... 190.40

MONOGRAPHS.

A MESSAGE TO THE CHRISTIAN STUDENTS OF ALL LANDS.

The missionaries of China, realizing that the present time affords an unprecedented opportunity for the spread of the gospel among the Chinese, are appealing to their respective home churches for great reinforcements in all departments of their work. We, the undersigned Student Volunteers in China, who are associated with other missionaries in these appeals, desire in connection therewith to send an additional message to our fellow-students in the home lands. We hold, with Prof. Warneck, that the missionary service demands men who are not only strong in faith, but who are also broad-minded, thoroughly trained, and of scholarly attainments. It is to the universities and colleges that we mainly look for such men, and herein is the reason for our message.

WE ASK YOUR ATTENTION FIRST TO THE FOLLOWING CONSIDERATIONS:

1. The remarkable unity of the Chinese race.

It is one in government, literature and religion, with a common history, a uniform civilization, and one language spoken by at least three-fourths of the people. A man's influence may thus be felt to the uttermost limits of the Empire.

2. The immense possibilities of the Chinese.

Their innate capacity, as yet largely unrecognized, fits them for a place among the foremost nations of the earth. Chinese literature and philosophy bear witness to the vigor of their intellectual life. In business capacity they are second to none. In Hongkong, Singapore

and Manila, and the treaty-ports of China, Chinese merchants have held their own in the face of severe Western competition, and the wealth of these cities is largely in their hands. Their unquestioned genius for commerce is destined to make them a power in this commercial age. Physically, too, the Chinese display an almost unparalleled vitality. By no means a dying race, but one whose day is still to come, they will, for good or evil, profoundly influence the history of the world.

3. The plasticity of the Chinese people at the present moment.

For practically the first time since the age of Confucius, China has turned her face from the past. During two thousand years no place has been found for any learning outside of the Confucian Classics. They alone have been taught in the schools, and have formed the basis for the examination of graduates, while an intimate acquaintance with them has been the sole criterion of a scholar. To-day the educational system is undergoing rapid changes. Western mathematics, science and history have been included by the Imperial Government among the subjects for examination, thus creating among many students a real desire to study these subjects. The central government is attempting to establish schools based on Western models in every city of the Empire, and colleges in all important centers. Missionary colleges are crowded. During the past year more than one thousand picked students have been sent to Japan to learn from a country China has hitherto despised. Publications dealing with Western subjects are in eager demand, and have reached the very highest officials in the land. In

1900, when the Emperor's rooms were entered by the foreign troops, a large collection of such books was discovered, including copies of the Christian Scriptures. Newspapers, at one time almost unknown, are now being rapidly multiplied and are eagerly read throughout the Empire. It is the circulation of such literature that has largely helped to create a widespread desire for reform, a desire which has shown itself so strongly that the most reactionary officials are unable to ignore it. The opening up of internal waterways to steam traffic, and the construction of railways, are also helping to break down the conservative spirit and to pave the way for still greater innovations. In every phase of the nation's life, and in every section of the country, the past five years have brought unmistakable evidences of a changing attitude of mind.

WE WISH FURTHER TO DECLARE OUR
 DELIBERATE CONVICTIONS:

1. That the religious forces at work in China, apart from Christianity, have failed to save her.

During recent years students of the West have become familiar with the theoretical teaching of the three religions of China; but nothing, apart from personal observation, can show how utterly they have failed to save the nation from moral corruption and hopeless pessimism. The new educational system promulgated by Imperial Edicts, is as yet in most places merely the ideal. The lack of qualified and efficient teachers and the insincerity of officials have combined largely to neutralize the effect of these Edicts. Above all, they fail to inculcate that personal and political righteousness which is inseparable from education in its truest sense. The reform movement, again, which is obtaining such a strong hold on the younger generation of stu-

dents, though containing much that is hopeful, is in danger of becoming, unless influenced by Christianity, purely materialistic. Lacking those moral and religious forces which have been at the root of every great reform, it will tend only to anarchy.

2. That Christianity is proving its ability to meet every one of China's needs.

We have seen the gospel of Christ, in spite of all the disadvantages of its position as a "foreign religion," touch cold hearts, purify corrupt lives, elevate supposedly immutable standards, and deliver the minds of both men and women from a bondage the like of which Europe has probably never known. The Kingdom of God is being established in China, and there are evidences on every hand that a new and living force is at work in the minds of the people. The Christian Church has thus far provided the only adequate educational institutions in China: not only is the education it gives efficient in training the intellect, but it also brings to bear those influences which lay hold of the whole man and set before him the highest ideals. Students passing from these schools must surely exercise a formative influence on the China of the future. Thus it is that Christianity is imparting to the Chinese that new hope, new power and new purpose which must issue in the new civilization for which China waits.

3. That the present favorable conditions for Christian leadership in China may not last.

Leaders, China will find, but to-day the Christian Church may lead her, if she will. The new education is largely in the hands of the missionary. The former Literary Chancellor of Hupeh, though himself in charge of Government colleges, sends his son to a Mission school, and the chief magistrate of Hankow has

three sons in such an institution. These two instances are typical of what goes on wherever Mission schools are established. The new forces at work in China are at present uncrystallized, and as long as they remain so the Christian Church is practically assured of retaining its vanguard position. How long this may last is, however, a question of grave moment.

4. That the missionary work in China affords full scope for every diversity of talent.

Educators may contribute to the establishment of a national system of education in a land where scholarship has always been ranked as the highest of human attainments. Those who possess literary ability may gain the attention of multitudes of scholars, as is shown by the fact that the names of some missionaries are known to Chinese students throughout the Empire, and that their books are read almost as widely as the Chinese classics themselves. We look, too, for scholars from the West who shall interpret more clearly than has yet been done the true meaning of Chinese literature, philosophy and history, showing the relation between these and the revelation of God in Christ.

To the Christian physician, doors are ever open, and his work as the expression of Christian love, does much to win the confidence of the people. The training of Chinese medical students, as well as general hospital work, is also urgently needed.

To the educated women of the West, work among the women and girls of China offers a wide field. Chinese women are to a large extent untaught and neglected, and thus China is deprived of what should be the most potent factor in her elevation and advancement.

The establishment and development of the Chinese Church, which involve the

presentation of the gospel to all classes of minds, the selection, training and supervision of native workers the adjustment of church regulations to native customs and beliefs, and the promotion of self-extension, self-government and self-support, demand wide diversities of thoroughly trained and statesman-like leadership.

We firmly believe that nowhere in the world can a Christian man of sound learning and humble spirit more easily discover his special bent, and having discovered it, whether as preacher, teacher or author, physician, administrator or philanthropist, find more ample scope for his activities than among the Missions of the Christian Church in China.

But in whatever direction we look, the problem is primarily a spiritual one. We do not aim to produce mere intellectual adhesion to the truths of Christianity, nor admiration of its moral teaching, for these cannot save the race. We seek to lead individuals and communities to such an experience of the power of Christ as shall rouse the heart and conscience and transform the whole life. In order to accomplish this end, the leaders of the church in China should be men of mental culture, but the essential qualification is faith in God.

Signed by 343 Student Volunteers in China.

RESPONSIBILITY OF CHRISTIAN STEWARDSHIP.

The kingdom of this world will not have become the Kingdom of our Lord until the money power has been Christianized. What is needed is not simply an increased giving, an enlarged estimate of the "Lord's share," but a *radically different conception* of our relations to our possessions. Most Christian men need to discover that they are not proprietors, appar-

tioning their own, but simply trustees or managers of God's property. All Christians would admit that there is a sense in which their all belongs to God, but deem it a very poetical sense, wholly unpractical and practically unreal. The great majority treat their possessions exactly as they would treat property, use their substance exactly as if it were their own. Christians generally hold that God has a thoroughly real claim on some portion of their income, possibly a tenth; more likely no definite proportion; but some small part they acknowledge belongs to Him. God's claim to the whole rests on exactly the same ground as His claim to a part. As the Creator, He must have an absolute ownership in all His creatures; and, if an absolute claim could be strengthened, it would be by the fact that He who gave us life sustains it, and with His own life redeemed it. "Ye are not your own, for ye are bought with a price." (1 Cor. vi, 19, 20.)

The Christian has given himself to God, or, rather, has recognized and accepted the divine ownership in him. He is under obligations to apply every power, whether of mind, body or possessions, to God's service. He is bound to make that service as effective as possible. Certain expenditures upon himself are necessary to his highest growth and usefulness, and are, therefore, not only permissible, but obligatory. *All the money which will yield a larger return of usefulness in the world, and greater good to the kingdom, by being spent on ourselves or families than by being applied otherwise, is used for the glory of God, and is better spent than it would have been if given to Missions. And whatever money is spent on self that would have yielded larger returns of usefulness if applied otherwise, is misapplied; and, if it has been done intelligently, it is a case of embezzlement.*

The general acceptance, by the Church, of the Christian principle that every penny is to be used in the way that will best honor God, would cause every channel of benevolence to overflow its banks and occasion a blessed freshet of salvation throughout the world. "But," says some one, "that principle demands daily self-denial." Undoubtedly; and that fact is the Master's seal set to its truth. "If any man will come after me, let him deny himself and take up his cross *daily*, and follow Me." (Luke ix, 23.)

And there are no exceptions to this law of sacrifice; it binds all alike. Christian people will agree that missionaries are called to make great sacrifices for Christ, but why does the obligation rest on them any more than on all? Does the missionary belong absolutely to God? No less do we. Do the love and sacrifice of Christ lay him under boundless obligation? Christ died for every man. Why is not the rich man in America under as great obligation to practice self-sacrifice for the salvation of the heathen as the missionary in Central Africa, provided his sacrifice can be made fruitful of their good? And that is exactly the provision which is made by missionary boards to-day. They establish channels of inter-communication which bring us into contact with all heathendom, and make Africa, which centuries ago fell among thieves, and has ever since been robbed and sore wounded, our neighbor.

Christ said: "Go ye into all the world and preach the gospel;" and He did not say it to the twelve, but to the whole body of believers. If we cannot go in person we are under obligations to go by proxy. The rich man has more power to send than the missionary has to go. He can, perhaps, send a dozen. And why is he not called to make as great sacrifices in *sending* as the missionary in *going*? The ob-

ligations of all men rest on the same grounds. The law of sacrifice is universal. "If any man will come after Me;" that means Dives and Lazarus alike; the terms are all inclusive. And not only must all men sacrifice, but *the measure of sacrifice* is the same for all. God does not ask of any two the same *gift*, because to no two are the gifts the same; but he does require of every man the same *sacrifice*. "Whosoever he be of you that forsaketh not *all that he hath*, he cannot be my disciple." (Luke xiv, 33.) It is the sacrifice, not the gift, which is the essential thing in God's eye. What He demands of every soul is a complete sacrifice—the absolute surrender of self, of all powers and all possessions; not the *abandoning* of the latter any more than of the former, but their entire surrender to God, to be used honestly for Him. Whatever their occupation, Christians have but one business in the world, viz., the extending of Christ's Kingdom; and merchant, mechanic and banker are under exactly the same obligations to be wholly consecrated to that work as is the missionary.

By all means let there be system. It is as valuable in giving as in anything else. Proportionate giving to benevolence is both reasonable and Scriptural—"as God hath prospered." It is well to fix on some proportion of income, *less* than which we will not give, and then bring expenses within the limit thus laid down.

Let no man deceive himself by saying: "I will give when I have amassed wealth. I desire money that I may do good with it; but I will not give now, that I may give the more largely in the future." That is the pit in which many have perished. If a man is growing large in wealth, nothing but constant and generous giving can save him from growing small in soul. In determining the amount of his gifts and the question whether he

should impair his capital, or to what extent, a man should never lose sight of a distinct and intelligent aim *to do the greatest possible good in a lifetime*. Each must decide for himself what is the wisest, the highest use of money; and we need often to remind ourselves of the constant tendency of human nature to selfishness and self-deception.

Is it not evident that most of our Church members have failed to learn the first principles of Christian-giving? And many who give most largely do not seem to have grasped fully the idea of stewardship and to hold themselves under obligations to use every dollar in the way that will most honor God.

Many churches are never taught that the consecration of all our property to God is no more optional than the practice of justice or chastity, or any other duty. Most Christians leave their giving to mere impulse; they give something or nothing, much or little, as they feel like it. They might as well attempt to live a Christian life and be honest or not, as they felt like it.

What right has anyone, who has light on this subject, to believe he has given himself to God, if he has not given his possessions? If he has kept back the less, what reason is there to think he has given the greater?—*Our Country*.

THE MISSIONARY STEP-LADDER.*

It consists of five rounds, five "shalls." The first one is a divine, positive, and irresistible affirmation; the other four are questions, put squarely to us, to answer in view of the first one.

1. Whosoever shall call upon the name of the Lord shall be saved! "Glad tidings of great joy to all nations." Nobody is left out. Anybody and everybody, from

* A Leaflet issued by the American Baptist Missionary Union.

the highest down to the most abject. All they have to do is to "call"; that brings it within the reach of the most ignorant, the most helpless, and the most degraded; a child can call; a wayfaring man, though a fool, can call; a Hottentot can call; a world-wide cure for a world-wide sin; a world-wide remedy for a world-wide curse. "Be saved!" What more can be asked? That takes it *all* in, and brings along all the rest. There is no doubt about it; they "shall be." God has said it, and He cannot lie. It would subvert His throne if He were to deny the word He once had spoken. Glad tidings, then, to all nations. Rejoice before Him, all ye nations! Praise the Lord, all ye Gentiles! Laud Him, all ye people!

2. But how shall they call upon a Lord they never have believed in? Nobody sends for a doctor whom he does not believe in. He must believe he is going to get some good or he won't send. Some confidence and some expectation lie at the root of the movement. The blind man called out, "Have mercy on me, thou Son of David," because he believed that the Son of David could do it. The four persons brought the man, sick of the palsy, and laid him before Jesus to heal, because they believed that Jesus could do it. The heathen are not disbelievers; they are non-believers. A disbeliever is one who knows, but doesn't believe; a non-believer, in this sense, is one who has not had an opportunity to believe.

3. But how shall anybody ever believe in a person he never heard of? No one can believe in a doctor he never heard about; or in a remedy he never heard of; or in a place he never heard of. It is absurd to expect such a thing. The heathen never heard of Christ; how is it possible to believe anything about Him, one way or the other? There are hundreds of millions of people in Asia and Africa

who never heard the name of Christ spoken just once. Nobody has told them.

4. But how shall they hear unless somebody goes and tells them? Where there is an ear to hear, there must be also a voice to speak. There are ears by the million, but voices only by the one or two, and oftentimes not that. Hitherto our young men who came out from the schools have generally gone to tell those who have heard a thousand times already. Now they are to commence on the second thousand or the third thousand times. Yet hundreds of millions of others have never heard a single time. At the last, young men are coming forward in greater numbers, saying, "Here am I; send me."

5. But how shall they go and preach, unless somebody sends them? They have no money of their own. Steamers will not carry them for nothing. Asiatics will not build them houses for nothing, or furnish them food for nothing. So somebody must help send them and help support them. The last question brought the responsibility down to the door of the young men. They have said they are ready. Now, this question brings the responsibility on, and puts it down right at your own door—right at the elasp of your own pocketbook, to the keyhole of your own money drawer. The question of the salvation of the heathen has stuck right there.

Now let us go over the catechism again:

1. Is there salvation for all these dying heathen? Yes, there is, thank God! He has made ample provision.

2. What do the heathen have to do, in order to get it? Blessed be His name! All they have to do is to call on the name of the Lord.

3. Well, then, why don't they call on the name of the Lord? Because they do not know enough to believe there is any Lord to call on.

4. But why don't they know enough to believe that there is a Lord to call on? Because nobody has ever gone to tell them.

5. But why has not somebody gone to tell them? Because, though some are ready, the churches do not send them.

6. But why do not the churches send them? Oh, for various reasons. Some do help liberally and grandly; some help just a little—a quarter or half a dollar now and then, or a small contribution once a year, or help on by singing "From Greenland's Icy Mountains," which is more economical still. They call on the winds to waft His story and the waters to roll it along. The greater part of the churches do but little about it. The pastors often don't care, and then the people don't care. They "don't take much interest" in the heathen. "We have got to look out for ourselves" first of all. "The others can wait"; "The Lord will take care of them in some way"; or, "Give them another chance"; or, "Perhaps they are not so bad off, after all." And so, for one reason and another, men are not sought out, and men are not sent; because the men are not sent, therefore they do not preach; because they do not preach, therefore the heathen do not hear; because they do not hear, they do not believe; because they do not believe, they do not call; and because they do not call, they are not saved.—*William Ashmore, D.D.*

FUNDAMENTAL FACTS CONCERNING THE SABBATH.*

First—The Sabbath is not of human but of Divine origin, and was instituted by God Himself in the Garden of Eden. (Gen. ii, 3.) The word "Remember" in the Fourth Commandment calls attention to the Sabbath of the past. *Remember to keep it holy.*

Second—The Lord Jesus Christ said in Mark ii, 27 that "The Sabbath was made for man and not man for the Sabbath;" that is, a Sabbath Day was made to serve man, to supply his needs as a child of God; and, again, that it was made for all men of all ages.

In the Gospel of John i, 3, we read, "All things were made by Him; and without Him was not anything made that was made." Therefore, Jesus made the Sabbath. He made it for all mankind, so He made the Sabbath for *this age* and *for us* and for all those who are to come after us. We must always remember that the moral law as found in the Ten Commandments is not a part of the ceremonial law of the Jews, which latter has passed away, but that the Ten Commandments express God's immutable and eternal *moral law spoken to all mankind.*

Now Jesus, who made these Commandments, said in the Gospel of John xiv, 15, "*If ye love Me keep My Commandments.*"

Third—Human history proves that it does not pay to disobey the Fourth Commandment.

In the long run, those who disobey this law and desecrate the Sabbath always *lose*, and those who obey and keep the Sabbath holy always *gain*, be they individuals or corporations.

Blackstone said many years ago that "The profanation of the Sabbath is usually followed by a flood of immorality." History has proven this to be true in every instance. Sabbath desecration will corrupt the conscience and destroy spiritual life; as it will the Home, the Church, and the Country.

Fourth—A Sabbath remembered to keep it holy is of infinite value.

(a) A Sabbath is the most effective of all sanitary laws.

(b) A restful Sabbath is a hygienic necessity.

* Published by the American Sabbath Union, 203 Broadway, New York, for general distribution.

(c) A quiet Sabbath is the greatest moral force of the world.

(d) A worshipful Sabbath is indispensable to spiritual power.

(e) A sacred Sabbath is the mightiest police force of the land.

(f) A civic Sabbath is the strongest pillar in the temple of liberty.

(g) A Christian Sabbath is the bulwark in defense of all righteousness.

(h) A secular Sabbath is destructive of all good.

Fifth—The Lord's Day, or the first day of the week, is the Christian Sabbath.

The Resurrection of our Lord on the first day of the week is God's seal to the Christian's Sabbath Day. Immediately after the Resurrection Jesus met with His Disciples each first day of the week, and the early Disciples always used this day as a day of convocation and worship, memorial of this crowning event of Divine power and love.

We read in Acts ii, 1 of the great day of Pentecost, *which was on the first day of the week.* That the disciples had met for public worship is evident, for we are told "They were all with one accord in one place when the Holy Spirit came like tongues of fire and sat upon each of them." We read in Rev. i, 10 that when our Lord was about to open to the vision of His disciples the celestial city, He appeared to His beloved Disciple John *on the Lord's Day. Thus is the Christian Sabbath Day dedicated to sacred purposes.*

First, by the Resurrection of our Lord; second, by the coming of the Holy Spirit; third, by the revelation of the Eternal City.

Sixth—We honor the Lord when we keep the Lord's Day as belonging especially to Him.

(1) By worship: We should worship Him by praise, prayer, and study of His Word.

(2) By service: We should serve Him by visiting in His name those who are sick or needy; by teaching the gospel story and by a silent Christian example.

(3) By sinless pleasure: We should rejoice and be glad in this day.

The psalmist spoke prophetically of this day when he said, "This is the day the Lord hath made, we will rejoice and be glad in it." (Psalm 118:24.) We should make it "a day of delight," and plan to make it the happiest day of the week.

Do you ask what you may do on the Sabbath? *Do whatever* will make yourself and others more Christ-like; first of all, attend the Church services as well as the Sabbath-school and meeting of the Young People's Society, etc. *Let the church services have the preference over all other services of the day;* for the young as well as for the older.

Do not play golf, ride bicycle, read Sunday newspapers, go on excursions, take and develop pictures, etc., etc. These and kindred indulgences are not in the spirit of the day, for by those you do not worship, nor do you serve, while the pleasure is for the carnal man and not the spiritual. *Do not* cause others to work for you more than is an absolute necessity. Devote the day to employments which produce spiritual culture and promotion of the virtues. *Aid in enforcing the Sabbath laws in your locality.* Remember, you are to keep the Sabbath not only for yourself, but for your Home, your State, and your Nation.

"From a moral, social and physical point of view, the observance of *Sabbath* is a duty of absolute consequence."—The Right Hon. W. E. Gladstone, speech in House of Commons.

How have you heretofore spent the Sabbath?

How should you spend the Sabbath?

A VITAL NEED AT HOME.

A peril most threatening is upon us. Everywhere one meets it. It is, and will be beyond all dispute, an "up-to-date" danger, a twentieth as well as a nineteenth century boa constrictor of evangelization, binding, crushing, destroying missionary effort, with remorseless grasp. When a pastor, burning with zeal, would arouse his people to united effort, whether to win souls about them or to send forth laborers into regions beyond, whether to State or National destitution or to heathen hundreds of millions, this dreadful hindrance resists prayers, personal entreaty, preaching, the commands, rewards, admonitions of the Bible; in fact, everything he can bring to bear upon human hearts to persuade Christians to carry out Christ's will.

And secretaries, editors, returned missionaries, or those in the flush of supreme consecration, just going forth to seek and save the lost, all keenly realize what Paul was feeling when he wrote to the Corinthians, "I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries." 1 Cor. xvi, 8, 9.

What is this danger? A Judaized faith—not Judaized in form, but vastly worse, Judaized in spirit. It is that spirit which only cares for religion enough, for Christ enough, to suit its own notions, serve its own ends and supply its own satisfaction. Beyond these limits it is stubbornly unwilling to proceed, or even look. It is pitilessly indifferent, supremely selfish, cowardly, fearful, or full of angry, scornful hatred of the missionary enterprise. Sidney Smith voiced it in the *Edinburgh Review*, as he lampooned, ridiculed, slandered and scouted magnificent William Carey, and the master Mission pioneers of his day. Where can be found in all the

ranks of infidelity a spirit more intensely, viciously hostile to the great commission than finds utterance in that gifted man? An ordained clergyman of a great Christian church that to-day is sending out thousands to follow that Baptist cobbler's steps. *He* did it!

The vital need is a world-wide love of the race based upon a full orb'd view of Christ. The lack of this love and vision makes preachers with no adequate sense of what sin is, or of what redemption requires. They will not push Missions with abiding vigor, lest their popularity suffer, or their salaries, or lest it interfere with a revival, or some pet scheme of philanthropy, or of socialism, or of civil reform, some mere incidental of ethics or of the vast ruin of apostasy that curses the race. Their vision is too near-sighted, or their ignorance too great, or their courage too feeble, or self-seeking too strong to permit them to consider Missions, or allow others to learn of Missions, from their lips and leading.

Then there are Christians who are absorbed in their own self-saving. They want to be Christ-like. But here they rest. They do not burn to see others Christ-like. They wish to be filled with the Holy Ghost. They do not agonize that others may share that blessing. Then there are geographical Christians. Their church they live for, but the other churches must look out for themselves. For their own State, their own Nation, they will kindle and toil and give, but for millions without the light of America and of the world—for Africa and Asia—they have a feeling that goes in shading states of regard, from mere good will to indifference or to outright contempt.

Here is our peril—Judaized Christianity in pulpit and pew—selfish orthodoxy, loving God provided it may serve self, and let the race welter and wallow in sin to

the death. Has a truer word been spoken than that Jerusalem fell, not so truly by the armies of Titus, but in spiritual overthrow? "It had," says Dr. Caldwell, "not only exhausted its power; it had turned its back upon the true light, and shown itself unworthy and incapable of the spiritual enfranchisement which stood at its gates. Judaism lost its opportunity."

We have all of Judah's light and evident, absolute, universal opportunity. Is not that the supply of a vital need which will save us from sinfully losing it? Can anything less than Christ's love for the lost race suffice? Who that loves God or believes His Word can contemplate this peril with prayerless indifference or inaction?—*Rev. T. G. Field.*

FULL CONSECRATION.

At a Northfield Conference some years ago, Dwight L. Moody, pleading for whole-hearted consecration in the work of the Lord, said:

First give yourself up fully, wholly, and unreservedly to the Lord, and then put your life into some channel where you can be used. Consecrate, then concentrate. It is a good thing to get something definite, and go right about it. Make up your mind that your life is to be given to that one thing. Why, I went from London to Edinburgh and remained a week to hear a man speak, that I might be fired up. A man had told me about a speech that he had made the year before at the General Assembly of the Free Church of Scotland. I made up my mind to hear him, and so I went to Edinburgh and stayed a whole week. The year before he had been pleading for India in the General Assembly of the Free Church of Scotland, where they gave him one night to make an appeal for India.

The old man stood there, and, for one hour and a half, he pleaded with all the

power that God gave him for India; and then he fainted away. They carried him out and worked over him till he regained consciousness. Immediately he recollected the circumstances of his fainting and exclaimed: "I did not finish my speech! Take me back and let me finish that speech." The physician said, "If you do, it will imperil your life." He said, "It is my last chance; I must finish that speech. The Assembly breaks up to-night." So they took him back. A Philadelphia friend that sat in the audience at the time, said that when they brought the old veteran back—he was a very tall man, with long, white hair—and when the audience saw him entering the hall supported by a friend on each side of him, the whole Assembly rose in a body—six hundred of the leading men in Scotland—and there was not a dry eye there as they welcomed the old missionary to the platform again. With a trembling voice:

"My friends, I cannot let this Assembly break up without finishing my plea for India. We have had money in the treasury for years. The word comes back that Scotland has no more men to go to India for Christ. When the Queen calls for volunteers, men offer themselves—more than are needed. The Lord Jesus Christ has been calling for volunteers, for men to go for Him to India. But the answer comes, 'There is plenty of money, but no men!' I have spent twenty-five years in India. I have come back to my native land with shattered health to die with you. But if it is true that Scotland has no more sons to die; if, Mr. Moderator, you will announce it here to-night that Scotland has no more sons for India, I will pack up to-morrow and go to the shores of the Ganges, and I will let India know there is one poor old Scotchman that will die for them." That fired up Scotland so that they got all the men they wanted.

EDITORIAL NOTES.

This issue of OLIVE TREES will be in the hands of its readers during the week of Synod. There should be earnest prayer every day that the Holy Spirit may so control this gathering of the elders, that its deliberations and conclusions shall be for the glory of God in the advancement of His cause. Questions of present importance will be discussed, and papers will be read on subjects of great interest to the Church; but these will be valueless without His presence to give them vitality and force. He alone can guide to wise action in regard to missionary enterprises and other schemes for the enlightenment of men as to the regal claims of our Mediatorial King. "If ye being evil know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."



Attention is called to the message from the Student Volunteers of China to the Christian Students of the world, published at the request of Mr. F. S. Brockman, general secretary of the Young Men's Christian Associations of China, Korea and Hong Kong. It is a stirring appeal that cannot fail to awaken a more prayerful interest in the missionary work that is being done in that vast Empire. Appended to it are the names of 343 volunteers, showing the stations in China where they labor, the colleges from which they come, and the Societies or Boards they represent.



OLIVE TREES is deeply indebted to the Christian Endeavor Society of the Reformed Presbyterian Church of Denver, Colo., for a donation of \$2 to help defray the expense of reproducing photo-

graphs received from the missionaries in China, and also to Dr. S. J. Crowe, of Warren, O., and Dr. David McAllister, of Allegheny, Pa., for \$10 each, to aid in the circulation of the magazine—the equivalent of forty subscriptions. We highly appreciate this generous, unlooked-for assistance in our work.



During the month of April OLIVE TREES received the following sums for Church purposes:

\$12 from the Young People's Prayer Meeting of Barnesville, N. B., for foreign missions; \$15 from a friend in Argyle, N. Y., to be divided between home and foreign missions; \$38 from the Young People's Society of Hopkinton Congregation, for the support of a Bible teacher in the foreign field; and \$75 from Selma Congregation, to be applied as follows: \$50 to Syria, \$15 to China and \$10 for church erection.



OLIVE TREES thankfully acknowledges the receipt of \$50 from Mrs. Joseph Wray, of Second New York, and \$8 from Miss Mary S. M. Thompson and two sisters, of Pittsburg Congregation, for the work with which Dr. John G. Paton is identified in the New Hebrides.



The Student Volunteer Movement, 3 W. Twenty-ninth street, New York, has mailed us *India and Christian Opportunity*. By Harlan P. Beach, M.A., F.R.G.S. Price, paper, 35 cents; cloth, 50 cents, postpaid.

This volume is one of a series of books prepared for mission study classes and is invaluable for that purpose. The titles of its eight chapters give a clear idea of its contents: The Physical Environment; Some

Historical Factors; Races and the Common Life; The Religious Life of To-day; Christianity in India; Ways of Working; Problems and Opponents; and Results and Opportunities. The author has read extensively, and quotes largely from reliable authorities, thus bringing within the reach of ordinary readers much information they could not otherwise have. The man who studies this book will be rich in knowledge of India and the opportunities that it affords for Christian effort. We most heartily commend it to our readers.



At the request of Mr. Wm. R. Moody, we insert the following item respecting the Northfield summer conferences and Bible school:

Twenty-three years of conferences has seen the little assembly of God's people who met at Northfield, first in 1880, steadily develop into an interminable series of religious gatherings, of which seven are to be held this summer. Already the advance inquiries concerning conference dates and speakers promises an unusually large attendance. As in past years the Northfield management have thrown open the Northfield Seminary buildings and arranged for other accommodations at "Camp Northfield," and "The Northfield," a neatly appointed hotel open the entire season, and in addition, several hundred tents will be located on the school campus. Reduced railroad rates have been secured and a graduated scale of living expenses is maintained so that none may be debarred from sharing the helpful teaching of Northfield. Further details of this will be furnished by A. G. Moody, who has charge of the business end of the Northfield work. Following is a list of the separate conferences and their speakers:

Student Conference, July 1 to 10, inclusive. Mr. John R. Mott will preside,

with Mr. O. G. Frantz in charge of the music. The speakers thus far secured are: Mr. Robert E. Speer, Rev. Johnston Ross, England; Rev. Charles Cuthbert Hall, D.D., Prof. R. A. Falconer, George Sherwood Eddy, India.

Northfield Summer Bible School, July 1 to 29, inclusive. The purpose of this school is to provide longer and more consecutive courses in Bible study than can be obtained at the conferences. No tuition fees are charged.

Young Women's Conference, July 12 to 19, inclusive. Meetings are held mornings and evenings, the afternoons being set aside for social times and recreation. Among the speakers already announced are: Rev. J. R. Miller, D.D., Mr. Robert E. Speer, Rev. G. Campbell Morgan, D.D., Dr. Wilton Merle Smith, Miss Margaret M. Slattery, Mrs. Margaret Sangster, Mrs. W. A. Montgomery, Mrs. Margaret Bottome.

Summer School for Women's Missionary Societies, July 12 to 19, inclusive. This is an interdenominational conference of Women's Boards of Foreign Missions for the United States and Canada. Among the speakers who will be present at this conference are: Dr. Cline, Mr. Robert E. Speer, Mrs. W. A. Montgomery, Rochester; Dr. Gamewell, China; Miss Ellen Stone, Mrs. Margaret Sangster.

Summer School for Sabbath School Workers, July 16 to 25, inclusive. This conference is planned with the idea of studying intelligently the problems confronting Sabbath schools, of systematizing the work and equipping the workers. A partial schedule of the speakers includes: Rev. G. Campbell Morgan, D.D.; Miss Margaret M. Slattery, Miss Marion Thomas, Mr. E. P. St. John, Miss Florence H. Darnell, Mrs. J. W. Barnes, Mrs. M. G. Kennedy, Mr. Marion Lawrence.

Rev. A. I. Robb, with his children and Miss Torrence, arrived at San Francisco, Cal., Thursday, May 12, after an exceptionally fine voyage. All are in good health.

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